

CATHOLIC • ACTION •

Vol. XXXIII, No. 5



May, 1951

The Apostolate of the Printed Word

Part II

Eugene P. Willging

RIGHTS OF PARENTS IN CATHOLIC EDUCATION
THE STATE AND THE FAMILY
N.C.C.M. THIRTY-FIRST ANNUAL MEETING
THE STATE AND HUMAN RIGHTS IN EDUCATION

Calendar of Events

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 30c

TABLE OF CONTENTS

MAY, 1951

	PAGE
Our Common Catholic Interests.....	3
<i>World Lay Congress to be in Rome—N.C.W.C. Member on Education Commission—Some Current Publications</i>	
The Apostolate of the Printed Word: Part II	4
<i>By Eugene P. Willging</i>	
The State and Human Rights in Secondary Education	6
<i>By The Honorable Eugene F. McCarthy</i>	
The State and the Family.....	9
<i>By Sister M. Sophie, O.S.F.</i>	
National Council Catholic Women.....	12
<i>Rights of Parents in Catholic Education—Western Hemisphere Plans for Peace—Two Plans: Tried and Tested—Vital Home Life Stressed by A.C.C.W. Conventions</i>	
National Council Catholic Men.....	16
<i>31st Annual Meeting—Elections—Your Son and the Armed Forces</i>	
Calendar of Scheduled Catholic Meetings and Events.....	19

The contents of CATHOLIC ACTION are indexed in the *Catholic Periodical Index*.

CATHOLIC ACTION has granted permission to University Microfilms, 313 N. First Street, Ann Arbor, Mich., to produce volumes of CATHOLIC ACTION in microfilm form.

NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: Immigration, National Center of Fraternity of Christian Doctrine, Information, Publications, Business and Auditing, and Catholic Action, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program—content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 9,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly, except during July and August of each year when published bi-monthly, by the National Catholic Welfare Conference. Entered as second-class matter at the post office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1313 Massachusetts Ave., N. W., Washington 5, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON 5, D. C.

Subscription Rates
\$3.00 per year; \$3.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION

CATHOLIC ACTION

Vol. XXXIII, No. 5

May, 1951

OUR COMMON CATHOLIC INTERESTS

World Lay Congress to be In Rome

FROM October 7-14 the World Congress of the Lay Apostolate will be held in Rome to provide an opportunity to review the activity of laymen "in the light of new necessities and lay down bases for future activity."

"Today problems often assume not only national but world-wide proportions," has stated the Holy Father; barriers tend to disappear, scientific progress favors the intermingling of peoples, and therefore "questions relating to the apostolate must be considered from an international angle."

The Congress will feature not only conferences and discussions but also workshops providing a more complete examination of the practical problems of the apostolate in the field of public opinion, among intellectuals, in the fields of assistance to families, catechetics, children, youth, rural life and the professional classes.

The outline of the fundamental themes of the Congress offers five main topics: The world of today; doctrinal foundations; how to prepare the laity for the apostolate; a Christian social order, and the presence and responsibility of Catholics in international life.

Plans for this congress were laid in a preparatory conference in Rome last December, attended by 80 Catholic leaders of national and international organizations, among them the National Councils of Catholic Men and Catholic Women. Represented were 22 countries and 15 international Catholic organizations.

N.C.W.C. Member on Education Commission

SISTER MARY JANET of the Catholic University of America has been named the N.C.W.C. representative on a recently appointed second commission on life adjustment education for youth. This second commission will continue the work of the first

commission set up in October, 1947 to promote the ways and means of improving the life adjustment education of secondary school youth. The need for such a work was indicated by a study of vocational education undertaken in January, 1944 by the Vocational Division of the U.S. Office of Education which showed that a more realistic and practical program of education should be provided for those youth of secondary school age for whom neither college preparatory offerings nor vocational training for the skilled occupations are appropriate. The second commission, composed of representatives from 12 national organizations, has been appointed for a three-year period. It is undertaking a study of the implications of universal military training and is planning a series of regional work conferences on life adjustment education.

Some Current Publications

Who's Who in the P.O.A.U.—a booklet by the Sunday Visitor Press, Huntington, Indiana—is a thumbnail sketch of the principal personalities and ideas of the Protestants and Other Americans United for Separation of Church and State Movement.

American Voluntary Aid for Germany comes from the headquarters for War Relief Services—N.C.W.C. in the French Zone of Germany. It is a study of voluntary overseas relief written by Rev. Edward McSweeney, O.P., representative for War Relief Services—N.C.W.C., in the French Zone. Father McSweeney presents an analysis of the sources and distributive channels through which more than 700,000,000 lbs. of food, clothing and medicines (valued at more than \$300,000,000) were sent in free gifts from the people of America to the needy people of Germany, and concludes with a statement of the imperative problems still existent in the overseas relief field. While published abroad the book is available from War Relief Services—N.C.W.C., 350 Fifth Ave., New York 1, New York.

The Apostolate of the Printed Word: Part II

Eugene P. Willging
Director of Libraries
Catholic University of America

IN THE previous article the focus of attention was on the promotion of newspapers, periodicals and pamphlets since these forms have greater popular appeal than books. Yet, for the development of a truly informed Catholic group of lay and clerical leaders, the utilization of books will always play a major role. Actually, if one were approaching this series on the apostolate of the printed word in logical fashion, books would have been considered in the first article because they alone furnish a comprehensive, systematic approach to current problems; they are the foundations upon which the newspapers, periodicals and pamphlets build their superstructure. It is not possible to understand fully any contemporary issue without a knowledge of its historical antecedents available only through books. The nature of journalism is such that it does not supply this historical background.

Books offer a complex problem in selection and dissemination, apart from the generally greater difficulty in reading them which serves as a factor limiting the audience. Assuming that the objective of the apostolate of the printed word is that of educating and informing the Catholic adult population in matters spiritual and temporal, the first point to consider is the way in which the current production of the American book publishers is being evaluated. From the Jan. 20, 1951 number of *Publishers' Weekly*, we learn that 11,022 book titles were issued in 1950, of which 7,634 were new editions and the balance reprint editions. It is immediately obvious that no single periodical could cope with this mass nor with any of the larger categories such as fiction with 1,211 new titles, juvenile with 907, nor even with religion with its 626 titles. *Best Sellers*, one of the two Catholic periodicals devoting itself exclusively to book reviews, covered only 400 titles of fiction and non-fiction in its last volume. Probably the combined reviews appearing in the general Catholic periodicals would not total over 1,200 in one year, about 10% of the total book output. Yet, in general, this coverage is adequate. One would conclude that those persons in the book apostolate could evaluate American book production by following the reviews in *America*, *Best*

Sellers, *Books on Trial*, *Catholic World*, *Commonweal* and *The Sign*. The assumption is that specialists will turn to such periodicals as the *Catholic Historical Review*.

Once a year the Catholic Library Association supplies a survey through *The Catholic Booklist*, currently edited by Sister Stella Maris, O.P., St. Catharine Junior College, St. Catharine, Ky. Approximately 300 titles are carefully selected and annotated in the 1951 volume under thirteen different heads, such as Biography, Fiction, History, Education, Literature, Social Science, Juvenile Literature, etc. While emphasis is given to titles of Catholic authorship, a few of general interest are also included but not in sufficient numbers to obviate the use of other tools for the evaluation of current books on world affairs, American history, biography and government, on education, science and technology. Here it seems appropriate to remark that one objective in this apostolate of print is to make the Catholic an informed citizen, even when he happens to live in voteless D. C. A quarter-century ago Frederick Joseph Kinsman pointed out this need in his *Americanism and Catholicism*. Today it is equally necessary to recommend for reading to Catholics as citizens such titles as Commager's *American Mind*, Bernis' *United States as World Power*, Espy's *Bold New Program*, or McCamy's *Administration of American Foreign Affairs* as well as Catholic works on contemporary problems such as LaFarge's *No Postponement*, Budenz's *Men without Faces*, or Osgniach's *Must It Be Communism*.

From the above data it would appear that a selection of between 300 to 500 titles a year (exclusive of juvenile works) would be needed to keep a parish library up-to-date by providing the best books in all subject areas as well as a reasonable amount of fiction and other types of recreational reading. In monetary terms this would mean an annual expenditure of around \$1,000 to \$1,500 for books alone. If this is to be the objective: that of supplying Catholic and other worthwhile general books of current interest, the question arises whether the parish library can attain that goal by itself. The book expenditure is not necessarily beyond the means of some parishes, particularly

those without debts on church, school or other property. The parish without a school is not likely to undertake a library for adults before it provides for the children. Beyond the book expenditure naturally is that of having a staff competent to select books, to recommend titles suitable to the age and background and interests of the parishioners, to provide for circulation and publicity and rebinding worn copies and the other incidentals necessary in good organization.

In *Roman Collar* Monsignor Moore has summarized the difficulties connected with the sponsorship of Catholic youth activities in parishes. He writes, "For the most part these pioneering efforts had one fatal weakness; they were the efforts of individuals, and so died with the individual. . . . Some young priest comes into a parish all aflame with zeal. . . . Suddenly the diocese needs his services elsewhere, or he is promoted to a pastorate, or ill health or death takes him from the picture. . . . Another priest is sent to take his place. It is, perhaps, a priest not so gifted nor so deeply interested in this particular field of work (and the work declines or dies). So it must always be with any work that rests solely upon an individual. . . . That is why, although the past history of the Church in this country is studded with names of those who have accomplished in their day great things for the welfare of Catholic youth, their efforts were merely passing and the good they accomplished ephemeral." (pp. 135-137, *passim*.)

The truth of these observations could be demonstrated as well from the history of parish libraries. While there are a few outstanding examples today, such as that of St. Peter's in New York, Holy Rosary in Milwaukee, St. Elizabeth's in Norwood, Ohio, or St. Matthew's in Washington, D.C. (the latter not strictly of the parish type, however), there have been ten or twenty times as many that have succumbed after a year or two of enthusiastic beginnings.

More recently there have developed the Catholic Information Centers, largely under Paulist auspices, of which the Baltimore Catholic Information Center, described in the March, 1951 CATHOLIC ACTION, is typical. A 1950 survey made in the Graduate Department of Library Science at Catholic University by Betty Delius recorded twenty-three centers scattered throughout the larger cities of the U. S. It should be noted, though, that the primary purpose of these Centers is to bring knowledge of the Church to non-Catholics while that of the parish and diocesan libraries is to inform and instruct the Catholics of the area. While writing of the Paulists, one must mention the Catholic Unity League Library, founded in 1917 by Bertand L. Conway of *Question Box* fame. A 1950 news release reported that over 1,500,000 volumes had been loaned on a nation-wide basis dur-

ing its thirty-three year history; today its collection comprises over 12,000 volumes and is accessible to anyone on payment of a small annual fee. Some other strong Catholic libraries, operating beyond parish lines, are the Van Antwerp Circulating Library of Detroit, the Catholic Lending Library of Hartford, Conn., the Paulist Circulating Library of San Francisco and the Wilmington Diocesan Library. These local, regional and national libraries, as well as the Information Centers, offer a rich field for clerical-lay cooperation in the use of books.

While the parish library often has the advantage of appealing to a small group of ardent workers whose major interest is in books *per se*, of operating within the ordinary spiritual unit under the supervision of the pastor or his delegate, and of making the books accessible on Sunday at Mass hours, there are inherent difficulties that have contributed to many an early death of the attempts. These might be summarized as reliance on inexperienced and changing clerical-lay personnel, a usual dearth of resources, financial or otherwise, a lack of space in the vestibule of the average church wherein book collections can be displayed and circulated, and the problem of expertly selecting titles to meet the needs and interests of individuals differing widely in age and education. Probably the major cause of failure is that of supplying too few new books on a *regular* week to week basis, coupled with reliance on building a foundation collection from book donations. As with educational institutions, reliance on donations is a dangerous expedient that has rarely worked satisfactorily.

Therefore, it would seem that in most communities the resources of the public library could be utilized to better advantage. Toward the turn of the century the Knights of Columbus and other societies often cooperated with public libraries in issuing lists of books "of interest to Catholic readers." This practice might be revived on a more widespread basis. The time would appear opportune since public libraries have just undergone a searching re-examination in *The Public Library Inquiry* and are enlisting greater public support for a revised program. Most public librarians will be glad to cooperate and parish groups in many cities should be able to unite and furnish the money necessary for the printing of a basic list, say of 64 pages, with annual supplements, of "books of Catholic interest." Such lists could furnish the basis of regular annotations on books in the parish bulletin. Thus, closer liaison could be developed on the adult level, paralleling the cooperation already existing between public libraries and parochial schools. There is need for greater Catholic participation in community activities; this is one area where the apostles of the printed word can make a contribution. Furthermore, as citizens, we should make use of the public library as a community institution.

The State and Human Rights In Secondary Education

Eugene F. McCarthy

The following analysis is an address given by Congressman McCarthy before the National Catholic Educational Association Convention in Cleveland, Ohio, March, 1951. We feel the material presented is of interest to CATHOLIC ACTION readers.—The Editor.

WHEN one undertakes to analyze the problem of the State and Human Rights in education, he does so with a sense of impending conflict. This expectation of conflict has real historical justification, for in this century, and more immediately in this generation, the contest for the control of education has been extreme. It is not easy, nor is it desirable to put out of mind what we have learned of the totalitarian state, ruthless, self-justifying, without regard for the rights of other societies, for the Church or for the family, and without regard for human rights, exploiting all for its own purposes. Bitter experience has taught us how great an enemy of the people the state may become. History has taught us that we must at all times be alert to the danger of the intrusion of the state into areas of culture, and into areas in the social and private life of its citizens, which are beyond the authority of the state.

This wariness and alertness should not, however, lead us to accept unsound theories concerning the nature, origin, purpose and functions of the state. Only if we do properly define the state, can we determine when it is acting in order and when it is out of order. The extremely pessimistic point of view in the tradition of Hobbes hinders rather than helps clarification. Hobbes held that man is intrinsically evil, driven by reckless pursuit of selfish interests, and that the state, or government, is simply a contractual substitute for a continuous fear of attack and of death.

Basically the argument is that the state arises out of the evil or depraved nature of man, and further that this evil and depraved nature is the lasting justification for the state. American political thought has been tinged by this pessimistic view. Thomas Paine wrote at the time of the Declaration of Independence "Government like dress is the badge of lost innocence. The palaces of kings are built upon the ruins of the bowers of Paradise" and again, "Were the impulses of conscience clear and and irresistibly obeyed man would need no other law giver." Theology has contributed also to unsound theories of the state. The

erroneous doctrine that original sin has utterly destroyed human nature, to the point that grace does not really reform it, but simply covers it, buttresses the erroneous philosophical concept. The essence of this theological concept of the nature of the state was expressed recently in the following statement by Dr. A. Kuypers, a Dutch political writer, a leader in the Protestant anti-Revolutionary party. "The state," he said, "is like a surgical bandage, the abnormal. The state exists for the sake of sin." This error is not limited to Protestant circles. Dr. Clarence Manion, dean of the College of Law of the University of Notre Dame, accepts and propagates this same error in his book, "The Key to Peace," which was published late in 1950. Dr. Manion refers to government as a necessary evil. He makes the statement that "in a community of saints the moral law would be the only law needed to provide such a community with perfect peace, complete order and universal justice. It is only when such a community is invaded by amoral or immoral people, or when some of the saints fall from grace, that man-made regulations are required to hold the immoral or amoral elements in line." (I can think of at least one simple problem which even the moral law would not settle for a community of saints, that of whether, if the saints drove automobiles, they would pass on the right or on the left side.)

If this pessimistic approach is the correct one, our inquiry into the relations of the state and human rights is greatly simplified. The state is either evil in itself, in which case we must make unceasing war upon it; or it is the product of evil, a consequence, which we must get along with much as we do pain, sickness, and death, while at the same time trying to escape from it or eliminate it. Neither approach furnishes a sound base upon which to approach the problem of the state and human rights in education.

The state is natural and necessary to man. This need rests in the rational, social nature of man. This need for the state, for political society, is not the consequence of the natural depravity of man, nor of the

fall of Adam, of original sin; neither does it depend on the relative goodness or badness of the mass of mankind at any particular period of history. The necessity for the state can be established by human reason. It has been commonly held, after St. Augustine, that even if Adam had not sinned, there would be government, states, and laws. The state is independent of grace, it is a natural institution. Yet it remains necessary for the redeemed, as grace does not destroy nature, or make essential socio-political institutions, such as the family and the state, unnecessary.

Political society, the state, is required by nature, and achieved by the exercise of reason and will. It is thus a work of art, but not therefore, any less natural than an institution such as the family, which is more directly intuitive, biological, and less rational. The direct aim of the state is the good of the rational being in time. More specifically, we can define the state as a human agency set up to assist man in the *pursuit of happiness*, in the temporal order. These two points need emphasis, first, that the purpose of the state is to assist man, and second, that its direct function is in the temporal order. This does not mean that the state is indifferent to the absolute ultimate end of man, which the state must take into account, but simply that its immediate and direct purpose is the temporal good of man, the human good, what is generally referred to as the common good.

This common good includes three principal categories of human good things:

First: those material possessions which are necessary to sustain life, and are pre-requisites of a free life, free from want.

Second: those intellectual goods, of knowledge and the culture of the mind, which liberate man from ignorance, fear and servitude.

Third: Moral good, or moral goodness, the mastery of self, which in the limited order of temporal life is the highest goal; the good life described and sought after by the Greek philosophers.

Because the good life, even in its temporal aspects is impossible without the practice of supernatural virtues, that is without sanctity, the state has a necessary interest in the development of supernatural virtues. Because the state deals with man, political ethics take into account the absolute ultimate end of man, and the state has definite, positive duties towards religion and morality. It cannot be indifferent or neutral.

This does not mean that the state has the right to make all decisions regarding every aspect of the lives of its citizens. The state as an agency set up in the service of man is entitled to authority and to the use of power in the interest of the common good. This does not require that the individual person must yield before all demands of the state, or that he must

give unquestioning obedience. There are two general conditions under which obedience, or submission can be withheld. First, in the event that the state extends its authority into a field of life which does not properly fall under its jurisdiction; if it usurps the jurisdiction of the family, or of the Church, or of some other social institution, or if it trespasses upon areas reserved for individual, personal decision.

Second, in the event that the state, acting in its proper sphere orders that which is contrary to right reason. To demand unquestioning obedience presupposes an authority which possesses full truth. Human authority cannot claim such full possession of truth, and human authority, expressed through the state, can demand only reasonable obedience.

Through these two reservations, the autonomy of social institutions, other than the state is preserved, and the dignity, responsibility, and autonomy of the human person protected.

The balancing or reconciling of freedom and authority, of human dignity and of political power is often difficult. Particular decisions must be made in the light of prevailing circumstances. There will be a fuzzy area, a kind of no-man's land, in which there will be, what in modern military language is called a "fluid line."

Human freedom must be protected against invasion by the state. The rights of other societies, of the Church and of the family especially, must be respected. As we proceed from a lower to a higher order of human goods, our guard must be correspondingly strengthened. This does not mean that we should be indifferent to state interference at the material level. It does mean, however, that interference, at this level is certainly less directly dangerous to human freedom, than is interference at the higher level of intellectual and spiritual life. There is less danger to human freedom, for example, in breaking up large estates and distributing the land among the peasants, or in a graduated income tax, than there is in government action to require that all shall receive the same education, read the same books, and achieve the same level of moral and spiritual development.

C. S. Lewis summarizes the whole problem quite simply in his essay entitled "Membership." "The secular community," he says, "since it exists for our natural good, and not for our supernatural, has no higher end than to facilitate and safeguard the family, and friendship, and solitude . . . As long as we are thinking only of natural values, we must say that the sun looks down on nothing half so good as a household laughing together over a meal, or two friends talking over a pint of beer, or a man alone reading a book that interests him; and that all economics, politics, laws, armies and institutions, save insofar as they prolong and multiply such scenes, are mere ploughing the sand and sowing the ocean, a meaningless vanity and vexation of spirit." Chester-

ton makes the same point in his essay on "The Common Man." Totalitarian interferes with the common, that is, with the human. There is no normal thing that it cannot take away.

It is frightening to consider the possibility of a state setting the pattern and the limits of intellectual development of its subjects, or to imagine a state which might forbid or seek to prevent any man from becoming more tolerant, more patient, more charitable, a state which would seek to limit individual growth in sanctity. Yet, in a sense, this is exactly what the totalitarian state attempts. It does not, necessarily seek absolute equality among its subjects, but only such limited and specialized development as serves the purpose of the state. In such a system there is no regard for the freedom of the individual, or for the rights of other social institutions, or for their special fitness in developing the full personality. Certain areas of human activity, most closely affecting the exercise of intellect and freedom of the will, have been set apart, and a definite line, determined by reason and by experience, drawn between them and the state. Among them are religious freedom, freedom of inquiry and of expression, and freedom of assembly. It is not that these are outside the jurisdiction of the state. The state does have responsibility, and therefore authority in each of these fields. But it is an authority which must be exercised most carefully.

If in the exercise of freedom of inquiry or of expression, the individual seriously interferes with the right of others to pursue and possess truth, the state has the right and duty to interfere. Thus, the state can in the interest of the common good, suppress what is known to be error. False reports of historical events, erroneous teaching in the natural sciences, in the social sciences, in philosophy can be suppressed. There must, however, be certainty of the error, and some assurance that the good which will result from suppression will outweigh the harm. To say that error has no rights is, of course, true. It does not follow, however, that the man who is in error has no rights, neither does it follow that the state has the right to suppress every idea, which in the opinion of the rulers of a country is an error, whether the ruler be a monarch or a majority. The state has the right and the duty (with prudential limits) to suppress erroneous teachings which interfere with the realization of the direct end of the state, of the good of the rational nature in its temporal achievement. As an obvious example, the state would have the right to suppress the teaching of anarchy, as subversive of the purpose of the state. Whether a particular government would choose to suppress such teachings or not would depend on circumstances.

In the same way the state has the right to suppress moral teachings or practices which in the judgment of the political authorities interfere with citizens in the pursuit of moral goodness, which endanger the

moral stability of society. Thus, the teaching that stealing was all right could quite properly be suppressed, as could also the practice. We have accepted in America the suppression of the Mormon practice of bigamy as contrary to natural law.

When we come to consider the religious and moral teachings above what is dictated by the natural law, or attainable by natural reason, when we come to consider questions of revealed truth, of faith, and of supernatural perfection, the right of the state to determine and decide, and to suppress error no longer prevails. The individual's right of freedom of religion, of freedom of expression, or more properly freedom of inquiry, asserts itself. The oft quoted statement of Msgr. Ryan to the effect that "non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient," i.e. the proposition that a Catholic majority could rightfully suppress a Protestant or other minority, which was teaching nothing contrary to the natural law, is untenable. In the same way, we argue that a Protestant or other religious majority group cannot rightfully proscribe or interfere with the religious freedom of Catholics. There is a danger in rendering to God the things that are Caesar's, namely political authority and political power, just as there is danger in rendering to Caesar the things that are God's, absolute obedience, and worship.

The state does not, then, have the right or responsibility to impose the true faith upon all of its subjects. It must encourage and aid, to the extent possible, all of its subjects, either through its own activities or through the instrumentality of other social institutions, to advance in perfection. This it can do, first by avoiding unwarranted interference, and secondly by positive aid without dictation or discrimination.

The purposes of education encompass the whole good of man both in time and eternity. It seeks his natural as well as his supernatural perfection. The state as the institution concerned primarily with the temporal good of man, has a right to set up standards of education in the secular field. It follows that it has a right to require its citizens to meet these standards insofar as it is possible for them to do so. If individuals, alone, or children with the aid of their parents are not able to achieve these standards, the state has the responsibility to assist. The responsibility to assist, to facilitate, is not limited to the secular, temporal field, as the state must take into account the ultimate absolute goal of man. I want to make this distinction most clear, that the right of the state to set standards, to determine curriculum, to regulate, is limited to those fields of study which bear directly on the temporal welfare of man. Thus the state can determine and require military service. It can require parents to include in the education of their children, technical knowledge, the mastery of basic skills of reading, writing and arithmetic. The state

Turn to page 18

The State and The Family

Sister M. Sophie, O.S.F.

In the following article Sister Sophie of Alverno College, Milwaukee, Wis., presents the salient facts of a study she has made of the jurisdiction and power of the State in regulating marriage and the family. The second half of the article will appear in the June issue of CATHOLIC ACTION.

IF THE question, "Which society is more important, the family or the State?" had been asked at the time when civil society was still new, the answer would obviously have been, the family. Were not families in existence before States were formed? Historical evidence points to the fact that civil societies were first formed by groups of families coming together in villages or tribes and gradually expanding into wider civil organizations. The first society ever formed was that of man and woman, or conjugal society, which became a familial society by the procreation of children. The constituent cells of the State existed before the State itself.

Today the situation is much more complex. Although everyone enters civil society through the family and is, generally speaking, a member of a family of some kind or another throughout his life, yet families arise within the framework of already established States. There is more to priority than temporal priority. To have been on the historical scene first is not enough. Which of the two ranks higher in nature, that is, in the very bed-rock of their being which makes them to be precisely what they are? Which of the two has the higher end or purpose?

Both the family and the State are natural and necessary societies, yet natural and necessary can be understood in different ways and related to things in various degrees. All society centers around man as a person created by God according to His image and likeness and destined for happiness in God. Alone, man is helpless; but he was not meant to be alone. In creating him God planted within him powerful tendencies which urge him on to form certain societies. Man is drawn to the family most immediately and less closely to civil society. Men owe their existence, their coming into being, to the family (presupposing, to be sure, the Divine causality) as well as a certain degree of physical, moral, social, and intellectual development. The degree to which the family can promote the physical, moral, spiritual, social, and intellectual well-being of its members does not depend, however, entirely upon itself but also in a large measure upon the State and the Church. Since being and the minimum

essentials of well-being are prior to well-being in its greater realization, the family is by nature prior to the State and to every other society. Since the dignity of the family is closest to that of the human person, the family too is endowed by God with certain inalienable rights and is thus prior by nature to the State. Pius XII in his encyclical *Darkness over the Earth* affirms: "Men come to forget that they and their families have a priority over the State in the natural order of things, and that a divine Creator has endowed both with their proper rights and powers, destined both for their several functions, corresponding to the fixed exigencies of nature."

It may be objected that since the family is a part of the State and depends on it in no small way, we cannot consider the family apart from the State and merely as it existed in the earliest stages of society. This is perfectly true. The family is an imperfect society whereas the State is a perfect society, not in the sense that there is no room for improvement but in the sense that it can of itself attain its own peculiar end, which is the temporal well-being of the community. On the other hand the family does not have in itself all the means for its own complete development. As Pius XI in his encyclical on the *Christian Education of Youth* says: "and so in this respect, in view of the common good it has preeminence over the family, which finds its own suitable temporal perfection in civil authority." In the common temporal order the goods sought are mainly material and intellectual. However, no temporal good can exist without some relation to man's ultimate end, the Supreme Good. It is not sufficient that the State merely leave the way open so that the members of families may by their individual and familial functions attain their end, but it should protect and promote the exercise of the functions necessary and useful for the attainment of man's ultimate end. Families and individual citizens need peace and security for the exercise of their rights. These are included in the common good as well as the highest degree of prosperity, spiritual and material, which can be attained in this life through the combined and co-ordinated efforts of all. Civil authority has the duty of protecting and

promoting but not absorbing the family or the individual nor taking their place. A realization of the common good means, therefore, the provision of those external conditions which the persons constituting the State need in order to develop their potentialities and to fulfill their duties in whatever sphere of life they may be, on all levels, material, intellectual, and religious.

The common goods constituting the common end or good life are not to be envisaged as something bestowed in equal portions upon passive subjects by an absolute ruler. They are produced by the citizens of the State by their individual and united efforts. Cooperation is an active social process. The State substitutes for persons, families, and other organisms only when necessary, that is, when the powers and energies of these is insufficient. The natural priority of the family over the State is not lost by this substitutional function of the State. Furthermore, if man's personal end is a supernatural good, the State has not the power to lead men directly to that good, and another universal society must exist for the realization of man's religious ends. The responsibility and power of leading men directly to the attainment of God is the work of the Church established by Jesus Christ. The priority of Church over both the State and family is a supernatural one, whereas the priority of the family over the State is temporal and natural.

Marriage may be understood in two ways: as a contract and as an institution. Roman law emphasizes mainly the institutional nature of marriage in its definition, whereas Canon law defines marriage chiefly from the contractual point of view.

Events of the past may be long forgotten and their interconnections may not be too clear yet they live on into the present coloring the views of large numbers of people on such things as marriage and its relation to the State.

Historically, under the Christian dispensation, the character of marriage not only as a sacrament but even as a natural contract tended to bring it under the authority of the Church. Under the influence of a complete Christianity it was not hard for men to recognize that things of a sacred nature, things having a reference to God, are in a category apart from things of this world. It was clear that because of their intrinsic differences these two categories should be subject to different authorities—the things of God to God and the things of this world to Caesar. Further, for Catholics the marriage contract is a sacrament and there can be no separation of contract and sacrament, whereas for the unbaptized it is a divinely constituted natural contract only. Having jurisdiction over all sacraments the Church has authority over matrimony and this she has always rightfully claimed. Nevertheless because marriage for Christians as well as for non-Christians has a necessary relation to the general temporal circumstances of life, the Church has always

admitted a definite jurisdiction and competence to civil authority.

From the tenth to the fifteenth centuries marriages of Christians were under the proper legislative and judicial power of the Church. This jurisdiction of the Church began as a matter of practice and custom but, by the beginning of the period cited, it came to be recognized in law. While it continued during the course of these years, later a gradual undermining process set in. Civil authority began to interfere with the judicial power of the Church when secular judges extended their sphere of competence from merely civil regulations concerning the externals of marriage to matters involving the matrimonial bond proper. This wedge was driven deeper when they interfered with the rights of the Church in the field of legislative competence. When the Reformers denied the sacramental nature of marriage, they denied at the same time the authority of the Church over Christian marriage and sought to place it entirely under the control of secular authority. Civil control of all marriage was, in time, introduced and the aim was complete secularization of marriage. Today society still suffers greatly from the evil effects of this secular view of marriage. The conditions at the present time, however, are not the same in all countries. In our own country the disposition of the State toward the Church, while generally ignoring the divine laws of indissolubility of the family, etc., has established a kind of *modus vivendi*. This is not based on a genuine understanding on the part of the State of the principles involved.

Our problem here is not to examine the extent to which any one country understands its jurisdiction with regard to marriage and the family but to bring out some of the implications of the natural relation of family, Church, and State with reference to a few practical problems.

The present era is characterized by a very great complexity of organization and major extension, and often an unnatural extension of the sovereign jurisdiction of the State. Jurisdiction has to do with the concrete order, where the same subject may and usually does have more than one aspect, belong to more than one order, and consequently comes under the jurisdiction of other ruling powers also. Marriage is a subject of this kind; hence it cannot be dealt with only in reference to the State but also in reference to the Church. Although some practical applications can be made, they must remain general. Beyond the general are the numerous particular, uniquely individual applications.

Two things must be distinguished in marriage: (1) certain effects flow from and pertain to the very substance of marriage and, hence, have a necessary and intrinsic connection with it; (2) certain effects are only incidentally connected with the substance and can be separated from it.

Marriage of baptized persons being a sacrament is

under the jurisdiction of the Church, which alone, strictly speaking, has the power to determine the form essential for validity, to establish impediments, to judge whether this or that particular marriage is valid, and in certain very special cases by virtue of its divine authority to dissolve the bond. The State's right to legislate on Christian marriage is restricted to those incidentally connected effects that concern the general temporal order. Such effects are definitely circumscribed and include, for example, property rights, dowry rights, registration of marriages and other procedures which may be useful or necessary for good public order. The State is not competent with regard to Christian marriage to decide on the legitimacy of offspring, to prohibit marriage, or to grant permission to the parties to separate.

A second class of marriages is that between a baptized and an unbaptized person. Directly, the Church has authority only over the Christian but indirectly over the non-Christian. Thus it may happen that because the baptized person is bound by some impediment under Canon law, such as not being of age, the unbaptized would be incapacitated by that impediment. Likewise the impediment may lie in the relation of the two parties to each other, such as consanguinity. Since marriage is a bilateral agreement, it has an indivisibility about it so that what applies to one applies also to the other at least indirectly. Should the unbaptized, however, be bound by some purely civil impediment, the marriage from the standpoint of the Church would be valid. Hence, impediments solely on the side of the State would not invalidate a mixed marriage but a diriment impediment on the side of the Church would do so.

The unbaptized are bound by the precepts of the divine or natural law in relation to essential properties of marriage as well as ends. They are not bound directly by the marriage laws of the Church. Since public good demands that these marriages be properly

ordered through some positive prescriptions, the common opinion of the older canonists, theologians, and also present day authors maintains that the State has the right to legislate for the marriages of unbaptized.

No State, however, is free to legislate in opposition to the natural law inherent in man, since God is its source and that of the authority of the State. The function of the State is to enforce the natural law and where necessary to make explicit the implications of the natural law and to apply it. Marriage as well as the family needs safeguards and protection from the State. For centuries in Christian Europe States recognized and accepted the Church's marriage laws, as has been pointed out. Even today, many civil laws on marriage follow somewhat, perhaps only through custom, the pattern of the Church's laws. On the whole, however, civil authorities often legislate with no ultimate and basic principles in mind. They view marriage purely as a civil contract and concern themselves with making certain features of marriage legal or illegal as the case may be. The sacredness of marriage as a divine institution and man's right to marriage according to the natural law are not fundamental to their thinking.

To be continued

"Quadragesimo Anno" Award for 1951

Received by Rev. R. A. McGowan

At the annual Communion breakfast of the Association of Catholic Trade Unionists in New York City on Sunday, April 22, Rev. R. A. McGowan, director of the Social Action Department of the National Catholic Welfare Conference, was given their fourth annual "Quadragesimo Anno" award. This award was made to Father McGowan for his outstanding contributions to the Christian solution of labor and industrial problems in accordance with the principles of the Papal Encyclicals.

Father McGowan has been actively interested in the social problems of people since his ordination in 1915 and has worked steadily to bring the message of the social encyclicals to the general public in the United States.

CATHOLIC ACTION — MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered, each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

OFFICERS OF THE N.C.W.C. ADMINISTRATIVE BOARD

Most Rev. Francis P. Keough, Archbishop of Baltimore, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Karl J. Alter, Archbishop of Cincinnati, vice chairman and treasurer of the Administrative Board; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Youth Department; Most Rev. Joseph E. Ritter, Archbishop of St. Louis, episcopal chairman of the Department of Catholic Action Study; Most

Rev. Patrick A. O'Boyle, Archbishop of Washington, episcopal chairman of the Department of Social Action; Most Rev. Michael J. Ready, Bishop of Columbus, episcopal chairman of the Press Department; Most Rev. Matthew F. Brady, Bishop of Manchester, episcopal chairman of the Department of Education; and Most Rev. Emmet M. Walsh, Coadjutor Bishop of Youngstown, episcopal chairman of the Legal Department.

RIGHT REV. MSGR. HOWARD J. CARROLL, S.T.D.
General Secretary

VERY REV. MSGR. PAUL F. TANNER
Assistant General Secretary

VERY REV. MSGR. PAUL F. TANNER
Editor

EDITH H. JARBOE
Assistant Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

Rights of Parents in Catholic Education — Industrial Institutes — Western Hemisphere and Peace — A.C.C.W. and D.C.C.W. Activity

RIGHTS OF PARENTS IN CATHOLIC EDUCATION

MARY A. MANDULA

It is with pleasure that we bring our readers the address, briefed, given by Mrs. John Mandula of Cleveland at the convention of the National Catholic Educational Association, March 27-30. This will be of particular interest to members of Catholic Home and School Associations and to parents in general.

THERE can be no question that the responsibility of training the child and providing him with a suitable environment in which to grow up, belongs to the parents and should be assumed by them. There is no problem that can supersede the need to develop the child's personality so that he may be a happy and efficient adult, as well as to care intelligently for his physical life, so essential to his general well-being. The role of parent-educator in its fulfillment involves more than loving the child and being interested in his welfare.

What the child becomes within the limits imposed by inheritance is dependent not only upon the love and affection, but also upon the intelligence and understanding, of the parents whose responsibility it is to guide him.

Understanding children, however, and the causes of behavior problems which they present, is not a matter of intuition or of the anxious desire of parents to meet their full responsibilities. Knowledge is required for this just as it is required for any other important task.

But how is this knowledge acquired? Many of us have not had any basic training for the duties that confront us. As parents, for the greater part, we are most inadequately prepared for our state of life.

Where shall we place the blame? It goes back several generations and will probably, in some instances, be difficult to overcome. When our ancestors arrived from Europe, the struggle then was for survival. It was difficult enough to house, clothe and feed a family, let alone provide higher education for the children. If a boy had the talent and the ability, he worked to put himself through school. An education for girls? What for? They'll only get married anyway.

Parents as well as teachers have from God the right to direct the education of their children. May I offer a summary of the *rights of parents* with regard to Catholic education? Our demands are not excessive. The *right* of organization and participation for the

mutual benefit of the home and school. The *right* of human kindness to the physically handicapped child. The *right* of acknowledging the existence of the mentally handicapped child and doing something to ease the burden of the parents. The *right* of pleasantness. Our children have the right to expect the teacher to be in good health and to be cheerful and pleasant. The *right* of fairness. The teacher should be fair and impartial and not set himself up as the Number One exponent of physical punishment. The parents will cooperate if and when this is necessary. The *right* of parents to expect reasonable vocational preparation and the offering of such subjects by the schools. The *right* of parents to have only properly trained teachers work on the minds and hearts of their children. The *right* of parents to expect the school to try to realize and adjust to the trying conditions of modern family living. The *right* of chastity. In these turbulent and uncertain times, we do expect the schools to help us and supplement the home training with moral training for boys who, from day to day, are being drafted into the armed forces. A former chaplain in the armed forces would be an excellent choice to give this course in the high schools.

It is time to evaluate the importance of the Catholic parent-teacher group, Mothers' Club or Dads' Club that are organized throughout the dioceses in the United States. I shall confine myself to the Catholic Parent-Teacher League and its affiliations in the Diocese of Cleveland with which I am most familiar.

Just recently I have compiled and edited a Parent-Teacher Manual with the assistance of the president of our Catholic Parent-Teacher League, and the advice and encouragement of our spiritual director and superintendent of the Catholic schools. Through this manual we hope to acquaint the pastors, the Sisters and the parents of our goal, our efforts and our accomplishments as organized groups of parents.

In the foreword, our beloved Bishop of Cleveland, The Most Reverend Edward F. Hoban, says, "The Catholic Parent-Teacher Movement attempts to as-

sociate parents as well as teachers in the Catholic education of our children. Nothing but good can result from this attempt. Parents will become more keenly aware of their responsibilities in the education of their children; they will be aided to fulfill their duties in a better manner; and the school will be given an opportunity to take into account the home background of the pupils in their care. Cooperation between home and school, under the direction of the pastor, will help us to realize our Catholic school ideal."

Bishop Hoban envisions the value of parent education as promoted and sponsored by the Catholic Parent-Teacher League. He realizes the need for home and school cooperation. Unfortunately we have been able to secure the consent of *less than twenty-five percent* of the schools or pastors in our diocese to organize parent-teacher groups. We cannot hope to bring the viewpoint of the home to the school and the viewpoint of the teacher to the home if we do not have this common means of working out our problems. Since it is the parent's duty to make himself responsible for the welfare of the school not only by means of financial support, but by an appreciative understanding of the Catholic school curriculum and the problems which confront the modern Catholic educator, how can we understand when the right of participation is denied us?

Since Catholic schools do not have access to public funds for many necessities (remember the Barden Bill?) much less luxuries of educational equipment, there must be a group dedicated to these objectives to make a good school a better school, a good parent a better parent. For schools and parents are so bound up in each other's activities and ideals that they cannot be separated logically.

Catholic Parent-Teacher Associations pledge themselves to devote time and effort to the acquirement of adequate school equipment. They sponsor health programs and cooperate with public and private agencies in the promotion of pre-school, tuberculosis, sight and hearing clinics. Child health is encouraged and preventive measures facilitated by generous contributions of personal service. Extracurricular and recreational activities are provided when such are deemed necessary.

There is, however, another functional reason for the existence of this organization in its relation to the school itself, and that lies in its effort to appreciate not only the existing condition but the philosophy which underlies the principles of the Catholic educational system. Catholic parents are exposed constantly to fallacious educational theories which, if not evaluated, tend to undermine confidence in the progressiveness of the Catholic school system. The advance theories adopted by the Catholic school are often looked at askance if such methods are frowned upon by the public school administrators. The acceptance or rejection of popular theories by Catholic

YOUR OPPORTUNITY

If you are a Council president, a Social Action Committee chairman, a young industrial worker, or a woman interested in the principles which form the basis of Catholic social teaching, mark June 10-16 on your calendar. That week, at the Catholic University of America, Washington, D.C., the Social Action Department, N.C.W.C., and the National Council of Catholic Women will jointly sponsor the INSTITUTE ON INDUSTRY and the INSTITUTE FOR SOCIAL ACTION CHAIRMEN. Courses on social subjects and parliamentary law will be given by distinguished professors from Catholic schools, leaders in labor and government, and members of the National Catholic Welfare Conference.

Apply for attendance or further information to the Director of the Institute on Industry, N.C.C.W., 1312 Massachusetts Avenue, Washington 5, D. C.

educators demands a constant educational campaign for the enlightenment of parents. How can this and like information be more effectively channelized than through the Catholic parent-teacher groups?

In the history of American education there has been the idea of thinking of the child in the home from one standpoint and of the child in the school from another.

How to bring united action of home and school influences for the child's growth and development is worthy of thought and effort. Parents as community members have an obligation to the child in this modern age on account of the ever increasing and enforced leisure. The effects of environment on children call for active interest to provide for recreational facilities and conditions conducive to good health. Home surroundings considered from the angle of what is good for the development of normal healthy children should be the special concern of the parents.

Most of our concern is for the normal healthy child. What about the child with a physical disability who cannot attend our parochial or high schools? What about the child who has not grown mentally? The days are gone when parents of mentally retarded children were deeply ashamed and never mentioned the fact that they had such a child.

It is a shame that we Catholics have done so little towards establishing a school for children of physical disabilities. These children must of necessity attend a public school established for their requirements. It brings home rather forcibly the need for Catholic schools for disabled children where they can be taught, receive treatments and where their physical disability will not hamper them. Normal children can be unintentionally unkind.

Some of our parochial schools have set up special classes for the slow learners. This is very commendable, but, what about the children who have an I.Q. of less than 50! We have a responsibility to these children. The mentally retarded child has the same basic needs as a normal child, but they must be met at his level. He wants companionship and fun; the satisfaction of being self-reliant; and to achieve something in order to win praise.

Not every retarded child needs to be in an institution. With proper training many can adjust to the normal environment of family life.

Mental retardation strikes without regard to the intelligence, social or financial status of the parents.

It may be due to birth injury, disease, glandular disturbance or unknown causes.

Every diocese should start thinking in terms of providing some training for the retarded child. Help lighten the burden of the parents of such a child. This child with its clinging dependency, tears at the heart-strings of the parents who love it with a deep protective love.

Will *you* accept my invitation to help rescue our mentally handicapped children from the human scrap heap? We need training schools, not institutions. Will *you* meet the challenge?

What will *you* do to make the rights of parents in Catholic education possible?

WESTERN HEMISPHERE PLANS FOR PEACE

THE fourth Meeting of Consultation of the Foreign Ministers of American States just concluded, through its resolutions, brings forcibly to mind the biblical saying, paraphrased, you are your brother's keeper, but just as forcibly that our brother is certainly our "keeper" or helper in many ways.

One cannot go through the thirty-one resolutions passed at this meeting without realizing the interdependence of nations. For instance, the resolutions dealing with production and distribution of raw materials, priorities and allocations, price controls, transportation, termination of contracts for defense materials, disposition of emergency stockpiles, of plants manufacturing substitute or synthetic products, resolutions with their insistence upon inter-nation consultation before action and for adjustments, are all evidences of lessons learned as the result of World War II.

In mobilizing for defense one frequently looks at just immediate goals. The Latin American countries were also concerned with long range goals, as seen in Point III (b) of the agenda which stresses stability of internal economies and economic development.

As the result of over-night cancellation of war contracts and without plans for the immediate reconversion of factories to peacetime products, the economies of Latin American countries were badly hit after World War II. One of the resolutions entrusts to the Inter-American Economic and Social Council the making of a study and recommendations to bring about a more rapid transition to peacetime production, with less cataclysmic results on the local economy.

Another upsetting factor to internal economies of Latin American countries following World War II was the fact that the United States took off price control as quickly as it did. During the war the Latin American nations, unable to buy things necessary for economic development and civilian needs, built up reserves of credit in the United States upon which they counted to buy civilian and peacetime goods after the war. With the lifting of price controls, prices skyrocketed in the United States so that they were able

to secure for their credits much less than they had contemplated. Rising prices in the United States skyrocketed prices in the Latin American countries, upsetting internal economies. One can therefore appreciate the insistence upon consultation before imposing or relaxing controls.

The program of the meeting centered around three points, political and military cooperation, internal security, and emergency economic cooperation, and was carried on in four languages, Spanish, Portuguese, French and English. The official text of the Final Act—that is, resolutions as finally passed and signed—is to be made available also in these four languages. At this writing it is available in Spanish.

One can appreciate the difficulties of international diplomacy when one realizes the differences in meaning or in shades of meaning that two citizens of the United States may attach to the same word. Here in these international conferences are the added difficulties not only of interpreting accurately from language to language but also of arriving at a phrasing acceptable to twenty-one nations.

Interesting changes were made in the wording of resolutions in the course of the meetings. Public interest groups, meeting with U.S. State Department officials, asked some pointed questions and made pertinent suggestions on the wording of several draft resolutions. Some of the thoughts expressed in this meeting are found in the Final Act.

The Declaration of Washington, Resolution No. I of the Final Act, stresses common defense against the aggressive activities of international communism, but recognizes the necessity for each nation adopting measures designed to improve the living conditions of peoples in each nation of the Western Hemisphere, while at the same time protecting the essential rights of man. The importance of technical assistance and cooperation was recognized, even to the point of deferring draftable individuals so that progress in this direction might not be impeded. Three resolutions are devoted to the betterment of conditions among American workers, indicating how important the na-

tions deemed this in strengthening democracy, protecting internal security and peace.

Of interest is the fact that fourteen Latin American republics have laws outlawing the Communist Party. The United States and six other Latin American republics do not. Further studies are to be made concerning the definition, prevention, and punishment, as crimes, of sabotage and espionage.

A resolution of interest is that proposing a study on the shortage and distribution of newsprint so as to further freedom of the press. Another resolution dealt with bringing to an end colonialism in the Americas.

TWO PLANS—TRIED AND TESTED

* * A workshop on the organization and activities of the diocesan council is reported by the Springfield D.C.C.W. A mimeographed folder for each woman attending outlined the discussion and gave thumb-nail information on council organization, leadership, duties of officers, and function of committees. This may be used as a handbook for the year's activities. The general work and specific projects for each D.C.C.W. committee in 1951 were included under four groupings: 1) group promoting spiritual activities; 2) group promoting educational activities; 3) group promoting family life activities; 4) group promoting international understanding.

In the field of military cooperation, the Inter-American Defense Board is charged with drawing up plans for the collective defense of the Western Hemisphere, these plans to be submitted to the twenty-one nations. In Resolution II each American republic is immediately to examine its resources and to see what contribution it can make to United Nations collective security efforts.

Principles were drawn up at this meeting; detailed plans are left to specialized agencies, but because of the importance of this meeting as a contribution to peace affiliated groups will want to obtain a copy of the English translation of the Final Act for study.

* * A "Divorce Panel" was presented by the Cleveland D.C.C.W. to acquaint the Catholic women of the Diocese of Cleveland with national and state laws regarding marriage and divorce and with suggestions for the prevention and cure of the divorce evil. The outline for the panel, prepared by Mrs. James P. Flynn, Jr., Cleveland D.C.C.W. legislative chairman and recently appointed national chairman of the N.C.C.W. Committee on Legislation, was divided into four sections: the purpose of the panel discussion; the conflict of divorce laws in the United States; the state divorce laws; and suggestions for prevention and cure of the problems of divorce. Suggested readings were included.

VITAL HOME LIFE STRESSED BY A.C.C.W. CONVENTIONS

Detroit . . . Addressing the 13th annual convention of the Detroit A.C.C.W., February 27, His Eminence, Edward Cardinal Mooney, singled out family life activities, the promotion of decent literature, and civil defense work as the most urgent endeavors for the Council women during the coming year. Parents must be made to realize, His Eminence said, that the home is the first defense of both the Church and State. Their vigilance and good example is necessary for youth and they must participate especially in that phase of civil defense which will make the soldier's life morally safer. Sixteen hundred women attended the convention which opened with Mass celebrated by Most Rev. Alexander Zaleski, Auxiliary Bishop of Detroit. Mrs. Gerald B. Bennett, national president, was an honored guest. The Spiritual Moderator, Rev. Hubert A. Maino, addressed the meeting and the President, Mrs. George L. Ennen, reported on the work of the past year. Three model meetings were presented: Model Parish Meeting; Organizing a New Parish Council and Installing of New Officers; and A Rural Parish Council with a Parish Altar Society Meeting. Resolutions adopted supported Cardinal Mooney's directives of prayer for peace and study of world conditions, social action, promotion of the family life program, and support of the USO program.

Portland, Ore. . . . The 300 delegates registered at the

Portland, A.C.C.W. convention, March 28-29, heard Most Rev. Edward D. Howard, Archbishop of Portland, speak on "Visible Unity." A dramatization of the Mass was given during the meeting. Rev. James A. Fogarty, C.S.C., of the University of Portland, spoke on "An Analysis of the Economic Structure of Communism." Mrs. Merton Miller, who presided at the convention, continues as president.

Indianapolis . . . Approximately 1000 women attended the Indianapolis A.C.C.W. convention, April 8-9, which opened with a Pontifical Low Mass celebrated by Most Rev. Paul C. Schulte, Archbishop of Indianapolis. In his sermon at the opening Mass, Rev. Thomas Fields stressed the importance of women in the Christian world today. Most Rev. Leo A. Pursley, Auxiliary Bishop of Ft. Wayne, speaking on the theme of the convention, "You and Your Parish," drew an outline of the ideal parish built on the block system for unity. Guest speakers included Mrs. Gerald B. Bennett, national president, and Mrs. Harold Brady, national director, Province of Indianapolis. Mrs. Bennett urged compliance with the Holy Father's directive to "work without ceasing." By increasing our own sanctity through prayer and sacrifice, she said, we build strong homes and families which make a strong country. Mrs. William Miller was elected president, succeeding Mrs. George Moser.

NATIONAL COUNCIL CATHOLIC MEN

31st Annual Meeting—
Elections—Your Son
and the Armed Forces

31st ANNUAL MEETING

THE 31st annual meeting of the National Council of Catholic Men was held in Washington March 31 and April 1. Stewart Lynch, Wilmington, Delaware, president, presided at the sessions, all of which were held at N.C.W.C. headquarters, 1312 Massachusetts Avenue, N.W.

His Excellency, the Most Rev. Robert E. Lucey, S.T.D., episcopal chairman of the N.C.W.C. Lay Organizations Department, opened the meeting with a welcome to the delegates.

Roll call showed that there were present 26 delegates and observers from 15 diocesan organizations of men affiliated with N.C.C.M. and 11 delegates from nine affiliated national groups.

In addition there were five observers from diocesan groups not affiliated; one observer from Japan and one from Germany; and six members-at-large from a like number of ecclesiastical provinces of the United States. Eight diocesan spiritual moderators and observers from the clergy attended.

The keynote talk "N.C.C.M. and World Leadership" was given by Richard Pattee, consultant on International Relations to N.C.W.C.

In his report as president, Mr. Lynch described the International Federation of Catholic Men and the personal message from the Holy Father in audience last December in which the Pope called upon the Catholic men of America to lend their assistance to the establishment and continuance of the international group. The meeting voted to affiliate with I.F.C.M.

During lunch Rt. Rev. Msgr. Howard J. Carroll, general secretary of N.C.W.C., addressed the meeting, pointing out the fact that the Lay Organizations Department was established at the same time as the N.C.W.C. itself and is an integral and necessary part of it.

In the afternoon sessions, which were in the nature of general discussions, the following topics were on the agenda: 1) "N.C.C.M. and Legislation" by Eugene Butler, assistant director of N.C.W.C. Legal Department. 2) "N.C.C.M. and Radio, Press and Screen" by Vincent Hartnett, well known Catholic radio, magazine and newspaper writer and co-author of "Red Channels." 3) "N.C.C.M. and Social Action" by Father Raymond A. McGowan, director of the Social Action Department of N.C.W.C. 4) "N.C.C.M. and Youth" by Rt. Rev. Msgr. Joseph E.

Schieder, director of the Youth Department, N.C.W.C. The meeting was also addressed by Very Rev. Msgr. Paul F. Tanner, assistant general secretary of the N.C.W.C.

Closing remarks of the Saturday business sessions were made by His Excellency, Most Rev. Allen J. Babcock, Auxiliary Bishop of Detroit and assistant episcopal chairman of the Lay Organizations Department, N.C.W.C.

Saturday evening the annual banquet was held in the Statler Hotel. Speakers were His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States; His Excellency, the Most Rev. John J. Russell, Bishop of Charleston, the Honorable Charles Fahy, judge of the District Circuit Court of Appeals for the United States, Washington, D.C.; and Mr. Shane MacCarthy, political analyst and well known Catholic layman of the Capital City.

His Excellency, the Apostolate Delegate stated:

"I am pleased to inform you that on this occasion of the Annual Meeting of the National Council of Catholic Men, our Most Holy Father, Pope Pius XII, has very graciously deigned to bestow his special Apostolic Benediction upon the officers and members of the Council, their families and friends who participate in this meeting. This blessing is granted as a token of the paternal affection of His Holiness in recognition and in encouragement of the organized efforts of the National Council of Catholic Men to contribute to the progress of the mission of Christ and of his Church, and as a pledge of heavenly favors for the years which lie ahead.

"While conveying this august message of the Sovereign Pontiff I wish to add my own personal greetings and good wishes. I trust that the blessing of the Vicar of Christ will bring with it many and abundant graces to inspire the present deliberations and to help effect successfully the program and plans adopted for the future."

The resolution committee, Albert J. Sattler, chairman, submitted motions, which were favorably voted on, under the following titles: 1) Pledge of loyalty to the Holy Father; 2) The Father of the Family as the Head of the Home; 3) on the Internationalization of the Holy Places of Jerusalem and Bethlehem; 4) Protest Against the Persecution of Christians in Iron Curtain Countries; 5) on the Indoctrination of

Drafts; 6) on the United Service Organization; 7) on cooperation in Civil Defense.

In addition, resolutions of thanks and appreciation were voted for the Apostolic Delegate; Archbishop Lucey, Bishop Babcock; Msgr. Carroll; Knights of Columbus; Catholic Daughters of America; contributors to the N.C.C.M. Radio Fund; National Broadcasting Company; American Broadcasting Company; and the Mutual Broadcasting System.

Among the most interesting sessions of the meeting were the separate group discussions by representatives of diocesan organizations, national organizations, and new members and delegates. The first was presided over by Garnet Griffin, president of the Archdiocesan Council of Catholic Men of Detroit. The national organizations were under the chairmanship of Stanley Pieza, president of the American Lithuanian Roman Catholic Federation. The new members, observers and delegates were presided over by Martin H. Work, executive secretary of N.C.C.M.

Concluding remarks of the general meeting were made by Bishop Babcock of Detroit.

Note: Proceedings of the meeting are being published and are available at \$2.00 a copy from N.C.C.M. headquarters, 1312 Massachusetts Avenue, Washington 5, D.C.

ELECTIONS

DURING the Sunday sessions of the 31st Annual Meeting of N.C.C.M. the following directors whose terms had expired were reelected by the members: Albert J. Sattler of the Catholic Central Verein; Walter J. Conaty of the National Catholic Laymen's Retreat Conference; Francis I. Nally of the Toledo Diocesan Council of Catholic Men; and Dr. George R. Ellis, of the Archdiocese of Washington, D. C.

New names were added to the Board of Directors by the election of Leonard Simutis, of the American Lithuanian Roman Catholic Federation; John Eibeck, of the Catholic Knights of St. George; Donald J. McQuade, of the Catholic War Veterans; Jere K. Keogh of Serra International; John G. Fitzgerald, of the Chicago Holy Name Union; Alfred Tennyson, of the Trenton Holy Name Union; and Dr. John L. McMahon, of the San Antonio Archdiocesan Council of Catholic Men.

Directors are elected for terms of three years.

At the meeting of the newly completed Board of Directors, officers for the ensuing year were elected as follows: President, Stewart Lynch of Wilmington, Del.; Vice-President, Francis I. Nally, Toledo; Secretary, Albert J. Sattler, New York; Treasurer, Dr. George R. Ellis, of Washington, D. C. All of the officers had served during the preceding year.

Emmet A. Blaes, Wichita, Kan., was elected a member of the Executive Committee, which is composed of the officers and one other member of N.C.C.M.

Directors whose terms did not expire this year and who, therefore, remain on the Board in addition to those listed above are: John W. Babcock, Detroit; Henry R. Montecino, New Orleans; Julius C. Rupp, Fort Wayne; and Leslie Schmidt, Great Falls.

YOUR SON AND THE ARMED FORCES

MORAL and spiritual problems of servicemen will be given special attention by Chaplains from all branches of the Armed Forces on a special series of programs entitled "Your Son in the Service" to be featured in May on the Catholic Hour (Sundays, 2:00-2:30 P.M. EDT) produced by N.C.C.M. in cooperation with the National Broadcasting Company.

The Navy will be represented by Chaplain (Commander) David F. Kelly, who will open the series with his talk "Your Son in the Navy." Father Kelly is presently serving as Catholic Chaplain at the Naval Air Station, Alameda, California. He formerly served on the U.S.S. NEW YORK, U.S.S. INDEPENDENCE, and the U.S.S. PRINCETON. He has been with the Navy since February 10, 1941.

Chaplain Patrick A. Killeen (Lieutenant), U. S. Navy, Marine Chaplain, will give an address "Your Son in the Marines" on Sunday, May 13, the third program in the series. Father Killeen recently landed in the U. S. from an extensive tour in Korea.

On Sunday, May 20, the problems confronting men in the Army will be treated by Chaplain (Brig. Gen.) James H. O'Neill, Deputy Chief of Chaplains, in his talk "Your Son in the Army." The program will be originated from Soldiers Field, Chicago, in cooperation with the Union Label Trades Department, American Federation of Labor. Monsignor O'Neill, veteran Army Chaplain of World War II, served in the European Theater in General Patton's Third Army in the campaign from the Normandy landing up through the Rhineland.

Chaplain (Colonel) William J. Clasby will give a talk, "Your Son in the Air Force" on the last program of the series, Sunday, May 27. The program will originate in Alaska where Father Clasby is presently stationed. It will feature a service choir trained under his direction.

In keeping with the purpose and tone of the series, service choirs will render the music for the programs, wherever possible.

"The Christian in Action", ABC, on Sundays from 11:30 to 12 Noon, EDT. The series for May will continue on the general topic "The Christian in Action—in Education." The programs will be group discussions.

The "Faith in Our Time" series of informal talks by outstanding speakers from among the clergy is produced on Thursdays, 10:15 to 10:25 A.M. EDT. The speaker for May will be Father Wilfred Diamond of New York.

THE STATE AND HUMAN RIGHTS

Continued from page 8

has a right to require that the process and content of education be carried out so as to make the child a good contributor to the common good. When the state goes beyond this, when it attempts to reach above the temporal, the product is likely to be abnormal, a kind of "religion civile" of Rousseau, which is very close to what the N. E. A. is now calling for.

The right of the state to regulate is limited to the temporal, its responsibility to facilitate and assist extends beyond. It is somewhat like the man who pushes another on a bob sled. He exerts himself, and exercises control only to the brink of the hill, after that the control of the sled is out of his hands. Yet his exertion has helped develop the momentum of the run. At all times the states' rights are secondary and auxiliary. The primary right rests with the child, or with his parents who decide for him. As parents have a direct responsibility for the supernatural welfare, as well as for the natural welfare of their children, their title to control education is the stronger. This prior right of the parents has been recognized in the United States. In the Oregon School case the Supreme Court ruled that parents have fully discharged their duty to the government, i. e. to the state, under compulsory education laws, when they send their children to accredited non-public schools.

The next question, which has been raised, is whether or not the state, which has accepted responsibility for providing the material means for the support of education, can support schools which give, in addition to the secular courses required and accredited by the state, religious instruction. That is a school which seeks the direct good of the rational being, as well as the ultimate absolute goal of mankind. It is obvious that a public purpose is served by such a school. The Supreme Court has admitted in the Everson case that the State of New Jersey could pay transportation costs of children attending non-public schools, because such schools were serving a public purpose. Now if a public, i. e. state purpose, is being served by such schools, and if the state has assumed financial responsibility for the support of education, it follows that the state is obliged in equity to give assistance to all children or students who are attending schools which fulfill that public purpose, or who are being educated to meet the demands of the state.

It is reasonable, and the Supreme Court has positively declared "that the fact that a state law passed to satisfy a public need coincides with the personal desires of the individuals most directly affected is certainly an inadequate reason for us to say that a legislature has erroneously appraised the public need." (Black in Everson Case)

We have said that the state has no right to determine religious belief, or religious instruction, beyond what is demanded by natural reason. This, of course,

takes us into the uncertain field of what is demanded by natural reason. We may debate as to whether the state is obligated to give support to the religious part of the educational program. It is clear, however, that the state should not interfere with an educational program which goes beyond what is demanded for the temporal common good, and furthermore, that to the extent that religious instruction and moral training are necessary for a stable political order and for the full development and perfection of man, the state does no wrong in encouraging and supporting it.

This argument is sustained by the words of Washington's Farewell Address, in which he stated that religion and morality are the indispensable supports of political prosperity. Rev. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, made a similar argument, in appearing before a Congressional Committee to ask for a continuation of the postal subsidy on religious publications. He said "... it is a matter of high strategy to encourage all the forces in our country which make for the strengthening of the cultural, moral, and spiritual life of the people." In other words, he stated that the Government had a responsibility for the moral and spiritual life of its people, even to the point of financial support.

In my judgment, it is not contrary to reason, to a sound philosophy of the state, nor is it contrary to the 1st Amendment of the Constitution of the United States, as originally conceived and properly interpreted for the state, in the abstract, or for the United States government specifically to aid religion, (as it does in postal subsidies, in the chaplain's service, and in many other ways). The absolute condition is, however, that such aid be offered without formal discrimination, or preference, and that the religions which are supported have nothing in their doctrines or morals which are contrary to the good natural life. The argument that the state would then have to support atheism does not follow, for the testimony of history is that anti-religious and anti-moral beliefs tend to destroy virtue, the virtue of the citizens, and the dissemination of such propaganda interferes with the pursuit of moral goodness which in the political common good is of the highest order.

In this century the state constituted the greatest threat to human freedom. This does not call for outright condemnation of the state, but for examination, for distinctions, and for re-ordination. The answer to every problem is not that of the mad queen in "Alice in Wonderland," whose solution was in every case "Off with the heads."

We cannot turn our backs on history, we cannot avoid nature. The temptation in this century has been directed principally at leading us to depart from nature, to pervert or abandon the natural. We must enter the fabric of our times and seek to purify the means by which man is perfected in time and perfected for eternity.

Calendar of Scheduled Catholic Meetings and Events

May, 1951

- 13-15—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS, INTERRACIAL SECTION—encyclical anniversary, St. Louis, Mo.
- 16-18—CATHOLIC PRESS ASSOCIATION—41st annual convention, New York, N.Y.
- 18-20—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Chicago, Springfield, Ill.
- 27—SOLEMN MEMORIAL MASS FOR THE NATION'S WAR DEAD—13th annual, Amphitheater, Arlington National Cemetery.
- 31—June 5—CATHOLIC HOSPITAL ASSOCIATION—36th annual convention, Philadelphia, Pa.

June, 1951

- 1-6—CATHOLIC HOSPITAL ASSOCIATION OF U.S. AND CANADA—annual meeting, Philadelphia, Pa.
- 13-16—CATHOLIC THEATRE CONFERENCE—13th biennial convention, Chicago, Ill.
- 21-24—KAPPA GAMMA Pi—10th national Congress, Cincinnati, Ohio.

July, 1951

- 23-29—INTERNATIONAL CATHOLIC DEAF CONGRESS—Buffalo, New York.

August, 1951

- 6-8—CATHOLIC TOTAL ABSTINENCE UNION—annual convention, Brooklyn, New York.
- 6-10—CONFRATERNITY OF CHRISTIAN DOCTRINE—parish priests' CCD Institute for Province of Detroit, Grand Rapids, Michigan.
- 17-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Marquette, Mich.
- 20-24—NATIONAL LITURGICAL WEEK—Dubuque, Iowa.
- 25-29—CATHOLIC CENTRAL VEREIN OF AMERICA AND NATIONAL CATHOLIC WOMEN'S UNION—national conventions, Pittsburgh, Pa.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of St. Paul, Winona, Minn.
- 26-31—NATIONAL FEDERATION OF CATHOLIC COLLEGE STUDENTS—national congress, St. Paul, Minn.

September, 1951

- 9-11—NATIONAL NEWMAN CLUB FEDERATION—national conference, Wentworth-by-the-Sea, New Hampshire.
- 14-20—NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND THE ST. VINCENT DE PAUL SOCIETY—annual meeting, Detroit, Mich.
- 28-Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Portland, Seattle, Wash.
- 29-Oct. 1—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Hartford, Conn.

October, 1951

- 2-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for the Diocese of Austin, Waco, Texas.
- 2-7—HOLY NAME SOCIETY—fifth national meeting, Detroit, Mich.
- 9-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Denver, Pueblo, Colo.
- 11-14—NATIONAL CATHOLIC YOUTH COUNCIL—1st meeting, Cincinnati, Ohio.
- 15-19—YOUTH DEPARTMENT, N.C.W.C.—3rd national conference, Cincinnati, Ohio.
- 16-18—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of Baltimore, Wheeling.
- 19-23—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—29th national convention, Boston, Mass.
- 23-25—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress for Province of New Orleans, Birmingham, Ala.
- 26-28—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Albany, N.Y.

November, 1951

- 7-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—9th national congress, Chicago, Ill.
- 27-29—NATIONAL CATHOLIC CEMETERY CONFERENCE—4th annual convention, St. Louis, Mo.

N.C.W.C. PUBLICATIONS

Recent N.C.W.C. publications make available social teachings of the Church defined and applied to particular situations.

Humani Generis—Newest encyclical essential to all called on to expound or interpret Catholic doctrine. English Title: "Concerning some false opinions which threaten to undermine the foundations of Catholic doctrine." 28 p. 15¢.

Assumption Dogma Munificentissimus Deus—Definition of the Dogma of the Assumption by His Holiness issued Nov. 1, 1950. Special 4-color cover design. 20¢.

(Recent articles in *American Ecclesiastical Review* describe the first above as the "most important doctrinal pronouncement" of the last fifty years and the second as the most significant and comprehensive of the reign of Pope Pius XII.)

Menti Nostrae—Addressed September 23, 1950 to the clergy of the entire world by Pius XII. "Celebrated apostolic exhortation on the Development of Holiness in Priestly Life." 48 p. 20¢.

Encyclicals Set—(1926-1950). Contains last sixteen of Pope Pius XI bound in one volume, and ten of Pope Pius XII in single copy form as well as *Rerum Novarum* of Pope Leo XIII. (Includes three titles listed above.) \$5.00 per set.

Toward an Integrated World Policy—A joint report of C.A.I.P. Committees. Surveys and makes recommendations on: United Europe, the Middle East, the Far East, Dependent Territories, East-West, Economic Life, the United Nations and a Spiritual Revolution. 32 p. 15¢

The Woman—Popular 1951 Catholic Hour series by Monsignor Fulton J. Sheen. *Ready May 15.* 35¢

The Lay Apostolate Today—Excellent presentation of ways and means for the Catholic of today to exercise a Christian influence on his community. Prepared by N.C.W.C. staff members. Has had large pamphlet rack distribution. 25¢

Catholic Secondary Education—A national survey by Sister Mary Janet, S.C. Particularly important to everyone concerned with the development of Catholic education. "Most complete . . . most revolutionary . . ." says *America's* reviewer (1-27-51). 146 p. \$1.50.

Can The World Feed Itself?—C.A.I.P. pamphlet by Clarence Enzler. A thorough-going study of world capacity to produce and also world needs. 24 p. 15¢.

The Pope Speaks on Peace—Excerpts from pronouncements of Pope Pius XII, 1944 through 1948. 48 p. 15¢.

Quantity Discount on above titles: 20% on orders of \$5.00 or more; postage extra

FOR QUANTITY DISTRIBUTION

The Child: Citizen of Two Worlds—1950 Bishops' Statement. Among other things the Statement brings home effectively to parents that theirs is the primary responsibility for the religious and moral training of the child. Suggests specific means. In popular illustrated folder format. Nearly 250,000 copies distributed chiefly through free distribution to parishioners. \$2.00

per 100 copies; \$8.00 per 500; \$14.00 per 1000, plus postage.

Holy Year Prayer and Requirements for Gaining The Holy Year Indulgence—Four-page folder widely used for free distribution to parishioners. May be used until January 1, 1952. \$1.50 per 100; \$6.00 per 500; \$10.00 per 1000, plus postage.

National Catholic
1312 Mass. Ave., N.W.



Welfare Conference
Washington 5, D.C.